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PHILOSOPHEMES.

By A. BRONSON ALCOTT.

PART I.—The Flight Downwards.

“The initiate Mind saith this and saith that, as it circles around the unspeakable depths. Thou art the bringer forth, Thou the offspring; Thou the illuminer, Thou the illuminate; Thou art the manifest, Thou the hidden; hid by Thy glories; one and yet all things, one in Thyself alone, yet throughout all things.”

SYNESIUS.

“Philosophy is the purification and perfection of human nature; delivering it from the temerity and from the folly that proceeds from matter, it disengages its affections from this perishable body, recovering its original felicity by restoring it to the likeness of God. Virtue alone purifies and truth alone enlightens, and these, by consequence, perfect and restore in Man the divine image.”

Comments on PYTHAGORAS *by* HIEROCLES.

I.—Chariots.

Round the wide globe Thought fearless runs,
Her circuits suited to superior suns.

Thought reaffirms its ancient Hermes' prerogatives and titles. Being the swiftest and subtlest of the mind's movements, swifter than the elements, having fire for its body, and, being the fashioner of all things, it uses fire for its instrument; for the mind, void of fire, transacts neither the business of men, nor the affairs of God.”

HERMES TRISMEGISTUS.

“I doubt not,” says Glanvill (writing in 1661), “posterity will find many things that are now but rumors verified into

practical realities. It may be that, some ages hence, a voyage to the Southern tracts, yea, possibly to the moon, will not be more strange than one to America. To them that come after us, it may be as ordinary to buy a pair of wings to fly with to remotest regions, as now a pair of boots to ride a journey; and to confer at the distance of the Indies by sympathetic conveyances, may be as usual to future times as by literary correspondence. The restauration of gray hairs to juvenility, and renewing the exhausted marrow, may at length be effected without a miracle; and the turning of the now comparatively desert world into a Paradise may not improbably be effected from late agriculture."

"And still as thou in pomp dost go,
The shining pageants of the world attend thy show:
Let a post-angel start with thee,
And thou the goal of earth shalt reach as soon as he."

COWLEY.

The "sympathetic conveyances" are probably of another sort from what the author imagined, and the flying apparatus yet awaits construction. As to the "rejuvenating," I know not we are the nearer its discovery than himself, or his friend Kenelm Digby, desirable as it were to the ancients of our time. But the "Paradise Plantation" seems in a fairer way for its accomplishment, furthered as it is by our modern instrumentalities of travel and migration from continent to continent, the opening of the gates of India to the cosmopolitan missionaries, trade, and intercourse.

Not less flows the stream along the great lines of travel. The traffic in things advertising ideas; life and literature interchanging their commodities at the Golden Gate, as the poet Dyer wrote in 1758:

"A day will come, if not too deep we drink
The cup which luxury or careless wealth,
Pernicious gift, bestows; a day will come
When, through her channels sailing, we shall clothe
The Californian coast, and all the realms
That stretch from Anam's Straits to proud Japan."

California and Japan, interchanging fellowship, are being clothed with the new civilization, the Golden Fleece of arts political and ideal; and when our globe becomes populous

with the ideal civilization, its surface girdled with cities, decorated with gardens and orchards, intercourse universal and fraternal, all may be pronounced "*good*" as at the dawn of its creation.

Already the lightning has become thought's courier and competitor, flashing its tidings, irrespective of consequences, at the world's opposites in a twinkling, making of all mankind neighbors and contemporaries in time and space, as if anticipating the yet unannounced discovery — complementing Galileo's — of the planet's spinning round its axle obedient to the consenting wills of its inhabitants.

It is easy to see that any extravagance of idealism may become matter of fact in the future; that whatever the imagination of man may conceive, the reason delegated to the hand of man may practically realize. All that ideas have in store the mind hastens to individualize and institute to the senses, and civilization keep abreast of thought the world over.

"For nature is neither matter of art nor of wisdom. But reason immersed rather and plunged into matter, being as it were fuddled with and confounded with it. It doth not know but do. And things done through it are superior and divine. For as mind is inward to everything, so spirit acts immediately thereby as an inward living soul or law in it."

HERMES TRISMEGISTUS.

In far broader sense than good Herbert knew,

— "Man is one world, and hath
Another to attend him";

nor do

"More servants wait on him
Than he'll take notice of."

"Nothing has got so far
But he hath caught and kept it as his prey.
His eyes dismount the highest star:
He is in little all the sphere.
Herbs gladly cure our flesh, because that they
Find their acquaintance there.

"For us the winds do blow,
The earth doth rest, heaven move, and fountains flow.
Nothing we see but means our good,
As our delight, or as our treasure:
The whole is either our cupboard of food,
Or cabinet of pleasure.

Philosophemes.

“The stars have us to bed;
 Night draws the curtain, which the sun withdraws:
 Music and light attend our head,
 All things unto our flesh are kind
 In their descent and being; to our mind
 In their ascent and cause.

“Man is all symmetry,
 Full of proportions, one limb to another,
 And all to all the world besides:
 Each part may call the farthest, brother:
 For head with foot hath private amity,
 And both with moons and tides.”

II.—Method.

The method of insight is fast subordinating that of observation and inference merely. Using no longer contentedly the eyes of a circuitous and toiling logic, the mind serves itself immediately by flashing intuitions and direct beholdings. New eyes are extemporized for discovering the new things, new instruments substituted for the old implements. A subtler analysis, a more inclusive synthesis, is divined; a broader generalization of the facts accumulated on the mind from all provinces of speculation; the adventurous genius of our time being tasked as never before. The culture of nations indicates that soon the Spirits' accounts shall be rendered from all quarters of the globe, and the several Books of Revelation posted to the latest dates.

Proclus observes, “There are two sorts of philosophers; the one places body first in the order of being, and makes the faculty of thinking depend thereupon, supposing that the principle of all things is corporeal; that body must really or principally exist, and all other things in a secondary sense, and by virtue of that. Others, making all corporeal things to be dependent upon soul or mind, think this to exist in the first place and primary sense, and the being of bodies to be altogether derived from and to presuppose that of the mind.”

Either method is legitimate, the tracing of life descending or ascending, the method of the naturalist or of the spiritualist. They start from opposite bases, and thence proceed by processes the reverse of each other; life, the while, being their common factor. Like the fable of the shield seen from

obverse sides, yet one, Nature presents its contrary aspect to the observer, and each justifies his results from his point of view. The former observes Nature pure; the latter, as exalted and mingled with mind: brute qualities the one, mental the other, neither being able to separate life from matter or mind. The idealist avails himself of both methods, and thus includes the facts entire in his speculation. He regards Nature as a globe of dissolving forms, an *orbis pictus* of spirit, symbolizing things to the imagination and reason for their idealization and solution; viewing objects of sense as subjects of thought, he has an immaterial Geometry or ideal Calculus for practical uses, whereby Science is expressed in the fixture of thought in facts, Art in the flowing thought in ideas, and Philosophy as the synthesis and reconciliation of the two in the Personal idea.

The ideal faculty thus prefigures its objects and brings them within the scope of the senses by means of visible types, thought subjecting hereby the Spirit's immensity, so to speak, to the grasp of fancy and understanding, the one craving fixedness, the other fluency; Nature and Spirit thus doubling one upon the other in the pair of eyes within the eyes that circumfold and configure the world of things. Hereby, says Zoroaster,

"Are the things without figure figured forth."

Seeing is creating. The eye sees in light being formed of it. "Were the eye not sunny, how could we see the light?" Were God's Spirit not within us, how could we divine natural things? Dissolve the globe, and light alone remains.

"The colors," says Goethe, "are acts of light. The eye may be said to owe its existence to light, which calls forth, as it were, a sense akin to itself. The eye, in short, is formed with reference to light, to be fit for the action of light: the light it contains corresponding with the sight within."

Out of the Chaos dawns in sight
The globe's full form in orb'd light;
Beam kindles beam, kind mirrors kind,
Nature's the eye-ball of the Mind;
The fleeting pageant tells for nought
Till shaped in Mind's creative thought.

The magi said of God, "that he had light for his body and truth for his soul." "God," said St. John, "is light, and in him is no darkness at all." And David, "Thou art clothed with light as with a garment." And, according to Plutarch, Empedocles thought "ether, or heat, to be Jupiter."

God is light in whom is no darkness. And this light shining in the darkness is the Creative Reason, the vitalizing Logos in which the worlds are conceived and brought forth. Nature is but the cloud that hides the face of the Godhead from human sight.

"The first Beauty," says Ficinus, "is the splendor of the Father of Lights and the figure of his Person, from whence there shines forth a threefold radiance: the first through angelic minds, the second through intellectual souls, the third through beautiful bodies; these reflecting the same light, as it were, through three different glasses of different colors, and accordingly they successively reflect a different splendor from the First."

"Everything that is does not exist a single moment by itself, but only through a constant reciprocal action with all that surrounds it, and more or less directly with the entire universe."

OERSTED.

"All we know of bodies is only that there is something active in the space which they occupy."

Id.

Solidity is an illusion of the senses. All matter is fluid and aflame, the metachemistry of combustion resolving its atoms into heat, heat into light, light into motion, motion into force, whereby spirit recoils on itself and mind becomes the common menstruum, thought the solvent of substance, ponderable and imponderable in Nature.

Material substances are air-fed and fashioned in flame. The dust of the earth being the spirit-fuel, the Phoenix rising perpetually from its ashes unconsumed, unconsumable, the life-touch dissolving all matter in smoke and mote-beams.

"Spirit is the seat and carrier of heat, by whose help and ministry it is conveyed and sent by the conduits and passages of arteries to every several part of the body."

LEMOINE.

Everything in Nature is respirable in thought and conspirable in force, an occult metachemical life transpiring in bodies, all atoms drifting mindwards, to be organized in thought and partake of the brain's endowments; an omniscient brain being the culmination of spirit in matter, and the spirit's observatory of terrestrial concerns.

The cloud-lands are native lands for thought—the birth-place of ideas—who sits above and guides the steeds along the heavens, commands the worlds below, and circumscribes the horizon round. Even sight and sunshine become dazed and dimmed with the motes and mists rising, unless thought dispel and drive them away.

The fleeting pageant all were nought
Till orb'd in Mind's creative thought.

“The living matter concerned in mental operations is that which is last formed, and is probably the highest condition which living matter has yet assumed. Like other forms taking part in the formation of the various tissues and organs belonging to the organism, it has been derived by direct descent from the original matter of the *embryo*. From the growth and subdivision of that primitive mass have resulted, and in definite and pre-arranged order, numerous forms endowed with marvellously different powers. But the germinal matter which forms cuticle, that which produces fibrous tissue, muscle, nerve, or bone—the germinal matter which gives rise to biliary secretion, to the saliva and the gastric juice, as well as that which takes part in mental nervous action, have, so to say, one common parentage; and if, as these several forms are evolving themselves, or are being evolved, the conditions which alone render possible progress towards their highest state become modified, the attainment of perfection is prevented.”

DR. BEALE, *Protoplasm*, p. 153.

“The globe,” said Kepler, “possesses living faculties. A process of assimilation goes on in it as well as in animated bodies. Every particle of it is alive.”

III.—Spirit.

“Seek thou the path of the Soul,
 Whence or by what order
 To the same place from whence thou didst flow,
 Thou mayest rise up again,
 Joining action to sacred speech.
 Stoop not down; for a precipice
 Lies below on the earth,
 Drawing through the ladder which hath
 Seven steps, firm beneath which
 Is the throne of Necessity.”

ZOROASTER.

Loaded with necessity, grave with fate, matter droops and declines in consequence, while spirit freely aspires and mounts.

“The mind,” says Plotinus, “contains the degrees of all forms, being the exemplary cause of the world.”

Index to the Personal Spirit or Godhead.—He is one, omniscient, omnipresent, omnipotent, immanent, and eternal. His powers and operations may be indexed in the following order, creative and reproductive, descending and ascending:

*Instincts of the Spirit,
 Choices of the Person,
 Desires of the Soul,
 Deeds of the Will,
 Laws of the Conscience,
 Thoughts of the Mind,
 Ideas of the Imagination,
 Truths of the Reason,*

*Figures of the Phantasy,
 Facts of the Understanding,
 Events of the Memory,
 Things of the Senses,
 Feelings of the Life,
 Forces of the Substance,
 Atoms of Matter.*

In this house of many mansions, the home of the mind, the faculties take precedence according to their special endowments, each ranging freely throughout its allotted courts, while dimly divining those above and descending at choice to all below.

Thus the Person graduates itself through the series of Powers, descending hereby, and voiding the matter of their organs, recoiling therefrom and reascending. Instinct being the meter of their special susceptibilities, prompting and correcting, as by a hidden impulse, the mind's thoughts and acts. Never failing, it is the sole undepraved power president in man; and, “taken with experience, shows him what he is.”

IV.—Genesis.

Being spirit in transition, matter is becomingness only: void of Personalities, it cannot of itself become; can, at most, but seem, cannot be. To Be is the embosoming of seeming and becoming in itself. Being is always issuing forth from and returning into itself; Nature is its recoil on itself in matter, first becoming last, then last first, in order of appearance and disappearance — Being-Becoming-Nothing, the cycle of Spirit.

Matter undergoes a process of graduated metamorphoses: Man, as an animal, and all animals below man in the scale, being transformed from type to type by means of the prevailing inclinations and re-creative instincts of each and all combined, the issue of their endeavors being the material-world we behold around us. The differing types of lives descend and take on corresponding forms as they assume and animate bodies, completing thus their respective metamorphoses. All archetypes reside in man, and pass by degradation into matter.

The types shade into one another by gradations imperceptible; all undergo incessant metamorphoses and metempsychoses, the cosmic life animating and refashioning all in turn; one life in manifold forms. They become distinguishable, at some removes from one another, by their resemblances and differences near or remote: an unusual likeness between features of persons and the lower animals indicating a corresponding likeness of character.

Aristotle founded his *Physiognomy* on this law of resemblances, and Porta adopted it with finer discriminations; Lavater after Porta, and now Darwin. It is also recognized in popular nicknames, as in the rhetoric of common speech regarding personal traits of character.

V.—Man.

“It behooves thee to hasten to the light
And to the beams of the Father,
From whence was sent to thee
A soul clothed with much mind.
These things the Father conceived,
And so the mortal was animated;
For the Paternal Mind sowed symbols in souls,

Replenishing the soul with profound love.
 For the Father of gods and men
 Placed the mind in the soul,
 And in the body He established you;
 For all divine things are incorporeal,
 But bodies are bound in them for your sakes
 By reason of the corporeal nature
 In which they are concentrated,
 And they are in God attracting strong flames."

ZOROASTER.

"Man is the wonder of Nature.—PLATO.

Man is the great wonder.—HERMES TRISMEGISTUS.

Man is the measure of all things.—PROTAGORAS.

Man is a sample of the universe.—THEOPHRASTUS.

Man is an epitome of the world.—PLINY.

Man is the little world.—ZOROASTER."

"Man is a soul using the body as an instrument," says Proclus.

Nature is the physiognomy of spirit, and man the image of God's personality. Cast the eye wheresoever he may, man cannot fail of beholding the correspondences of his figure and faculties. Nature throughout is as faithful a draught of his impress as matter can receive and exhibit. Crowned with forehead and face, he is the archetype and frontispiece of things in Nature. He epitomizes, idealizes all, these showing, under every guise of feature and limb, some trait or trace of his fallen physiognomy. The recipient of all forms in matter, through him all descend by degradation of his essence into their corresponding organizations—animal, plant, mineral, material atoms.

Life descends and reascends in manifold metamorphoses. Taking its rise in spirit, thence plunging instinctively into matter and reascending, lifting this into its ascending types as it rises to its source. Abreast the source and topmost is man, below him are the animals, and still lower and lowest in the descending series the plant and mineral kingdoms. And the lower man himself descends, the more he resembles the brutes; the higher the brute, the more he assumes the human likeness. A degrading passion persisted in long transforms the human type almost to that of the brute, as long intimacy with man exalts and individualizes the brute

features. Possibly it is in the order of genesis that the human type becomes lost in the brute, the brute in turn rising into the human; manhood assuming apehood, and the reverse, the mutual metamorphosis in its nexus being the while too occult to be detected by any senses of ours, aided by the most searching glasses yet invented. Certainly there are animals whose gifts (and virtues especially), as designated by human names, transcend those of some men of the degraded types, and we may await their transitions into the near and the next in the living economy.

As the scientist studies the dispositions and habits of animals by observing their external traits and classifying these in characteristic groups, so the psychologist studies and groups minds in like manner by their characteristic traits, and determines their rank in the scale of intelligence. Nor can the time be far distant when man's Personality will be thus treated, his personal gifts grouped by their natural indications, and the foundation thus laid for a graduated system of human culture.

May we affirm that matter had not been, had man preserved his rectitude inviolate? Does it not fill the void where he were else? being, as we may symbolize, the self, dismembered, debased, deposed, and he—the better self of himself—treading the while upon the prostrate Torso of his fallen form!

Behold the lapsed man striving, throughout matter, to recover his lost self! but, wanting the generative force for self-recovery, he pauses, faints, falls short of his quarry; systole, diastole, tugging ceaselessly at life's cistern, life ebbing finally from organ, atom seizing atom, element preying on element, till all is returned to the common chaos for renewal and reorganization.

VI.—Sex.

“Matter,” says Aristotle, “desires form as the female desires the male.”

Without sex, there were neither matter nor organization. Hereby spirit descends and embodies itself personally, thus peopling matter with its types ideally. And this the ancient

wise men obscurely signified in their mysteries, wherein they represented the virile Hermes as the ideal Reason, or Logos, generating the visible world.

The Genesis is spiritual, Creation being a descent and degradation from Spirit—his stooping to organize. Effects depend from their causes in successive series and degrees; the Spirit, cause of causes, first fashioning mankind, and through mankind generating the visible hierarchy of types in Nature.

Subgods and Procreators under the spirit, mankind generate matter perpetually, life itself being essentially creative and formative. Thus conspiring with the Creative Spirit, the human race beget all qualities of good which they enjoy, or, swerving wilfully from His intentions, the evils which they suffer, their conspiring interests and choices become in this wise the destiny of the planet which they people and occupy—the Providence in the world: nor does this mastery of matter content the race. Man aspires to yet mightier labors, predetermining other spheres of thought and activity in his creative work.

“Everything which operates essentially produces an image of itself. He therefore who fashioned the universe, fashioned an image of himself. But if this be the case, he contained in himself the causes of the universe, and these causes are *ideas*. To which we may add, that the perfect must necessarily antedate the imperfect; unity, multitude; the indivisible, the divisible; and that which abides perpetually the same, that which subsists in necessary mutation. From all which it follows that things do not originate from baser natures, but that they end in these; and that they commence from natures the most perfect, the most beautiful, and the best. For it is not possible that the intellect should be unable to apprehend things equal, similar, and the like; and that the Artificer of the universe should not contain in himself the essentially equal, just, beautiful, and good; and, in short, every thing which has a universal and perfect subsistence, and which, from its residence in Deity, forms a link of that luminous chain of essences to which we may give the name of ideas.”

THOMAS TAYLOR.

VII.—Life.

Living is a chemistry and an incarnation. Life were not life but death, were it not formative and creative: to live is to create — to organize life.

Our desires are live sparks of our personality. All delights are seminal, spirit in transfusion and bodies in embryo.

Love's procreant instincts,
Out of Spirit's chaste seats,
People Cosmos from Chaos
With bodies complete.

"The Paternal Mind hath sowed in symbols in all souls," says Zoroaster.

Our desires are the mothers that breed and bear us bodily into matter, delivering us to mortality. Flesh and blood are formal and perishable, spirit alone essential and immortal. All creatures generate their substance, their desires sow the seeds of the flesh and blood in which they became incarnate.

"Each globule of blood," says Swedenborg, "is a kind of microcosm, containing in act all the series that precede it, and in potency, therefore, a whole human race; for the seed arises from the blood."

Quick with spirit, in eternal systole and diastole, the living tides course along, incarnating organ and vessels in their ceaseless flow. Let the pulsations pause for an instant on their errands, and creation's self ebbs into chaos and invisibility. The visible world being the extremest wave of the spiritual flood, its flux being life, conflux body, efflux death; and organization the confine of spirit, bodies its incarnation.

Every globule of blood reflects the sunbeam and shows the primary colors, according to the chemical habit of the owner.

Form is spirit's outline or lymning in matter, Nature in its ultimates being throughout as faithful a draught of spirit as matter can receive and retain of its attributes. The visible world is the apparition of the invisible and spiritual. It is the property of life to shape forth and reveal its essential qualities in material forms. Incarnation is life in movement, proceeding forth to organize itself in bodies. To live is to create.

VIII.—Temperament.

Blood is a genesis and a history : once meliorated and ennobled by virtue and genius ; by culture, it resists all baser mixtures long, and preserves its purity for many generations. Its mixtures have a metaphysical or spiritual basis. Inter-marriage may modify but does not blot or dissolve entirely the family type.

Mingled of all races, and still intermingling with all, the perfect amalgamation and interfusion of various and hostile bloods, is not nor can be complete for some centuries to come. But this interfusion is inevitable ; and as, at the Golden period, all were of one blood, so all are recovering from lapse and destruction ; the nations and peoples of the earth are becoming of one blood, the Adamic type being fully restored.

It would seem as if idealists alone conceived and propagated the fairest types of beauty ; and that the Roman blood, while giving force and material power, had taken from it the symmetry and ideal loveliness of which the Grecian artists appear to have drawn the purest human representatives. Doubtless the spirit has charms yet awaiting the chisel's skill to reveal, and the painter's brush will yet shape a Gallery of the Gods surpassing all the Grecian race conceived.

Beauty is creative and draws forth beauty from all beholders. In its presence all become beautiful for the moment.

Beauty is undefinable, nor do any terms fully express the pleasure we feel on beholding it—if, indeed, we may be said to view more than its image. All the more exquisite is it from its very elusiveness and incapability of fixture. It were not charming did it fully reveal itself. Like a person whose secret we had divined, it would interest us no further. It is beautiful simply because it is a mystery and hides within itself its secret, suggesting but not revealing fully, to pique the curiosity all the more.

Art catches us at our best. Most of us would disown our stupidities if blazoned in picture, nor should we be emulous to be taken when asleep. It were but the effigy of ourselves,

the reflex of the life that animates in wakeful moments. If the sun flatters none, it is because the celestial luminary is faithful to the features at the moment. Art is more than mere imitation; it is the mingling of ideas with matter, and moulding this in harmony therewith. Matter is the clay always awaiting the hand of the potter to be fashioned into Beauty.

The race is still at the potteries, and thus far there has been a scarcity of the finished patterns mixed of finest clays. Some are intellect, some sentiment; passion some, some sense: of the last, a large assortment; of the better, a few; of the finest and best, next to none—the sundust waiting to be moulded into genius and grace. The best of many generations mingle and mould into symmetry of person.

The more refined and ideal the scale of creatures, the fairer the complexion, the brighter the wit; the types varying between fair and dark, the intermediates being variously mingled in life, the pure types being rare, and all modified by race, climate, and habit. The darker types drift, by affinity, the more strongly to matter, the lighter to spirit, thus defining the physical and metaphysical schools of thought.

Love is the mother of beautiful bodies, being the Beautiful in its essence and form. Lust is the Circe that transfixes serpentine shapes and debases the creature below the human—the subtlest of all beasts of the field.

Mixed mortals are, and inly move
As dragged by strife or drawn by love.

Our birthright to freedom may be abridged more or less by our descent, by antecedents of ancestry, yet never so fatally as to have no margin of choice, unless idiocy or insanity have predetermined our earthly race.

Temperament is a Nemesis, most of the race being still the victims of descent. If friendly to races, the Fates thus far have been oftenest foes to individuals, since it is not left optional with them to leave uncut the threads themselves did not willingly spin, they obeying the conservative law of things, plying the shears of the destiny that clips individual threads to spare the fabric which Time is ever weaving for the coming populations. Destiny reckons not with indi-

viduals but with races, sparing none which Divinity did not willingly admit to mortality.

All essences go into the moulding of the superior creature. The choicest substances mystically mingled, the handsome dough kneaded into fairest shape and turned off the wheel a miracle of art. Intellect is not enough, sensibility is not enough; passion, sense, the moral sentiment,—these and the fusion of all. Nothing can atone for the lack of that congruity which is the secret of real greatness, the source of power, the spring of character expressed in genius.

Children of the Light, we have toyed with sunbeams from our cradles, dazzled life-long by the celestial splendors. How we grasped at the rays with our tiny hands!

Light us, Sovereign Lamp! Flood our souls with thy fervors. Illuminate our heavens with thy radiance. Born of fires, swathed in earths, in waters bathed, on ethers fed, and greedy of elemental life, our souls aflame of THEE,—incline us, O Fluid and Seminal LIGHT! to quaff immortal memories from Thy resplendent urns; ever filling, never full, our souls of Thee.

ANTHROPOLOGY.

Translated from the German of IMMANUEL KANT, by A. E. KROEGER.

PART FIRST.

ANTHROPOLOGICAL DIDACTIC

Concerning the manner in which to recognize the Internal as well as the External of Man.

BOOK FIRST.

CONCERNING THE FACULTY OF COGNITION.

§ 1. *Concerning Self-consciousness.*

The fact that man can entertain the conception of his ego lifts him infinitely over all other beings on earth. It is this that constitutes him a person, and, by virtue of the unity of